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WHERE GOD IS.

I have ridden the wind,
I have ridden the sea,
I have ridden the moon and stars.
I have set my feet in the stirrup seat
Of a comet coursing Mars.
And everywhere
Thro the earth and air
My thought speeds, lightning-shod,
It comes to a place where checking pace
It cries, "Beyond lies God!"

* * * * * *

I have ridden the wind,
I have ridden the stars,
I have ridden the force that flies
With far intent thro the firmament
And each to each allies.
And everywhere
That a thought may dare
To gallop, mine has trod—
Only to stand at last on the strand
Where just beyond lies God.

—Cale Young Rice.

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THE PACIFIC

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SHORT-SIGHTED VIEWS AND SELF-CENTERED LIVES.

The world is full of things indicating that very many people invariably have short-sighted views, and are entirely self-centered. Even the most important questions of public welfare are considered and decided by many wholly with relation to self. For instance a man who signed himself blindly "A Lover of Justice" answered, in the San Francisco Chronicle of last Monday, the question "Why Is the Jitney?" in the following manner: "Because it is a most comfortable means of conveyance for the public at large. Because we of California court the fresh air of our glorious climate. Be it tinged a bit with fog or even be the wind a bit fresh, we still wish it to breathe. After a long day shut up in shop or office that same breeze is our life-giving element. In the 'Jitney,' a boon to us all, we get this ozone and enjoy every ride to and from our homes, arriving with lungs filled with this breath of life."

We are reminded of the little girl who asked: "Mother, is daddy rich?" The mother answered: "Yes, very rich. He is worth two million and a half; he values you at one million, me at one million and baby at a half a million." Then, the little girl thought a few seconds and said: "Mother, I wish he'd sell the baby and buy us some ice cream."

Another little one asked her mother once, who was a widow: "Mamma, do you really and truly love me?" The mother replied, "Why, of course, my dear. Why do you ask?" Then the child asked: "Will you prove it to me?" When the mother said, "Yes, if I can," the words of the child were: "Then go marry the man around the corner who keeps the candy store."

These children and this self-called "Lover of Justice" are on the same plane—a self-centered one, and are alike ignorant of what would in the long run be for their good. One of these children would sacrifice the baby for some ice cream to eat. The other would have the family so situated that she could gorge herself with candy, child-like, forgetful or unaware of the fact that this could not be for her good. The man who thus writes for the jitney shuts out of his vision what is a fact that cannot be intelligently assailed, that the jitney never can do for a community what the street car does, and that the only wise course is to so regulate them that they will neither cripple nor bankrupt what is a valuable public servitor despite its faults and the past meanness and injustice of some of the owners or managers thereof.

Another case of shortsightedness is that of the San Francisco labor council in its attitude against the prohibition of the liquor traffic because it will throw some people out of employment. The trouble is that they who take this position are not informed; they are short-sighted, if not self-centered. That the condition of everybody in San Francisco would be better in a short time if the saloons were banished doesn't admit of intelligent contradiction. Prohibition hasn't put any one out of employment except temporarily in any of the states that have voted it. The few thus damaged temporarily have soon gotten employment again, and on the average conditions have been immeasurably improved.

We do not question the sincerity of the members of the labor organizations who have taken this position of opposition; they simply haven't arrived where they will some time arrive. Colonel Blethen, editor of the Seattle Daily Times, fought prohibition in that state with all his might; but light has come to him and he sees great good in it now. So will light come to backward and misguided and side-tracked people in California, and they will wonder why they were so slow to perceive.

NOT MUCH OF A VICTORY IN VERMONT.

The liquor forces won in the recent campaign against the saloon in Vermont. But when all things are considered it is found to be not very much of a victory. Vermont was to a great extent free from the curse of the traffic. There were only 67 saloons in 14 cities and towns; and there wasn't a brewery or distillery or winery anywhere in the state.

These conditions left the people without much acquaintance with the evils of the liquor traffic and consequently rather indifferent. Less than 50,000 votes were cast on the prohibition question. At the same election the people voted on this question: "Shall saloons be licensed in this town?" So far as we know there were only two or three towns that were changed from the "dry" column to the "wet."

Local option, which has cleaned the saloons out of Vermont to a great extent, still stands.

Vermont has a population of 361,000. Sixty-seven saloons for 361,000 people. There isn't much in that for the liquor forces to brag about. Prohibition has been coming in Vermont for some time through local option, and it will continue to come through that or some other means until not a saloon is left. The vote in Vermont is no indication of a turning back of the prohibition tide. Prohibition hasn't been revoked in any state for many, many years; and there is scarcely a chance that it ever again will be revoked as it was in a few instances a few decades ago. The temperance forces have the liquor forces on the run and they will keep them on the run.

SELF-DENIAL PERIODS.

In an article in the California Christian Advocate on "The Reactions of a Self-Denial Period," Bishop Hughes says that he has been through several periods of self-denial with the people of his charges, and that he has found that whatever monetary advantages may have accrued to some worthy object of the kingdom, the long-run monetary advantage was with the self-deniers. "It worked this way: so many people found out that what they had hitherto deemed necessary was not necessary at all! One man who

had paid a certain sum each week for a special luxury on a railroad journey found that he was coming to regard it as a necessity! Hence in the years since he has personally saved far more than he placed in the self-denial envelope! Such results always come out of such a period."

Our judgment is that there is very little self-denial in any so-called self-denial period. What real self-denial is there on the part of a man who simply cuts out a luxury? What self-denial is there, for instance, in going without meat for a week, and giving the money to the church? There are very few who would not be benefitted physically by going without meat for several weeks; and without sugar on the mush so generally eaten at breakfast. Unquestionably good does come in these ways to many worthy works and interests; but let us stop calling such a period of special giving "self-denial week." Very many people solace themselves with the thought that they have at such times practiced self-denial when they haven't been within miles of it.

PACIFIC COAST NOTES.

The Pacific has frequent requests yet for copies of the little pamphlet, "What We Believe." There are a few hundred left of the several thousand that wer printd.

The Pacific Theological Summer School to be held in Los Angeles this year will begin on Monday, May 29. The courses of study will be outlined in The Pacific at an early date.

The First Congregational Church of Los Angeles was the church having the largest number of subscribers for the Missionary Herald last year. Plymouth Church, Seattle, was also on the honor list.

The Pacific Unitarian states that an article by the Rev. J. A. Cruzan on "The Bible from the Liberal Christian Point of View," has been translated into Portuguese and is being distributed by Sr. M. A. Camargo of Brazil.

Since the first of January there has been a large increase in the quantity of sweet cider consumed in the state of Washington. The supply of cider and of apples for cider has been exhausted and large shipments are being made from Oregon. Prohibition evidently will be a boon to apple-growers.

After the first of April no treating will be allowed in the saloons of British Columbia while the war continues in Europe. Early closing of saloons also goes into effect at that time. The Premier has stated that a referendum on prohibition will be submitted soon, which if adopted will put the saloons out the first of next January.

For many years Seattle has from time to time had something good about which to boast. Just now we see it here and there: "Seattle—America's Largest Dry City!" According to the 1914 estimates made by the census bureau Seattle had a population of 313,029. Denver stands next to Seattle in the dry column, having 245,523.

The Rev. Hugh Elmer Brown, pastor of Pilgrim Church, Seattle, is giving a series of Thursday evening addresses on "Following Christ in the Twentieth Century." An item in a Seattle paper states that he will undertake to show what it means to be a Christian in the socially complex and morally confusing present." That is a big undertaking, but the effort is worth while.

Mr. C. A. Murdock, editor of the Pacific Unitarian and field secreary for the American Unitarian Association, writes of traveling 2200 miles in Oregon and Washington and seeing only one man who seemed to be intoxicated. He finds that the prohibition enactments in those states are being strictly enforced. "It is said that lawyers with a criminal practice are the main protesters. Even saloon keepers admit that the change is a community advantage."

The United Evangelical Church of Oregon contemplates establishing a Bible Training School at the seat of some state educational institution. There will be to start with an endowment of $30,000 received when their college at Dallas was closed last year. The Evangelical Association of Oregon is expected to co-operate—as these two religious bodies are approaching organic union. The co-operation of similar religious bodies in Washington will be asked.

Daniel A. Poling, the associate president of the United Society of Christian Endeavor, states in an article in The Christian Endeavor World: "Mr. Paul Brown, field secretary of the California Christian Endeavor union, has been Intermediate superintendent of the United Society of Christian Endeavor for less than six months, but he has already covered the continent with his helpful correspondence, and through April into May he will be in the field making an extended Intermediate tour as far east as New York and Boston. On this journey he will average one city a day, and in each city he will hold conferences with union officers and society superintendents, will be the guest of honor at luncheons,—thirty-two of them in as many days! and he will speak in high-school chapels and address general rallies at night." Mr. Brown opens in St. Joseph, Missouri, the 31st of this month.

In a recent sermon on "Good News to Aged People," the Rev. W. B. Thorpe of the First Congregational Church of San Diego said: "What was a virtue at twenty may be a vice at fifty. Thrift, for instance, the habit of saving, is most valuable in early life, but when a man has passed middle life and acquired a competence it becomes a serious fault. The path of joy and liberation for him now is to stop saving and begin giving away. To most men of fifty I say with confidence, your most serious fault is not to be found in the things that trouble your conscience, but in the things to which you point with pride. What was once your path has become a rut; the machine you once directed has become a cage in which you are imprisoned. The thing for you to do is to break free from it and turn your attention in a different direction. It will bring up a new side of your nature, broaden you out and save you from being a caricature in your old age. It will surprise you by its revelation of your untouched resources."

In an editorial a few days ago the San Jose Mercury-Herald said: "The Saratoga Blossom Festival was not originated as an advertising scheme. Its founder, Rev. E. S. Williams, was affectionately known as Sunshine Williams, and the festival was a union of the blossoms with the sunshine of his heart. As he stood on the beautiful knoll where his own home was built and looked out over the valley he lost all thought of self in the intense joy which the best of men and women feel when they are so moved by what is most beautiful in nature or most lovable in character that they long to bless others with the riches of their own deep emotions. Mr. Williams would have had

the whole world by his side if that had been possible, and he would have asked nothing of the world except that it share his joy with him." And the Mercury-Herald remarks: "The nearer Saratoga and the valley keep to that spirit the finer will be the results in every way."

The Rev. Edwin Sidney Williams sent this from Chicago to the San Jose Mercury-Herald: "God bless the 17th Annual Blossom Festival. God's peace fill your happy hearts. God bless the glorious commonwealth of California." Mr. Williams has a little to say in his letter about the use of guns. Rightly used, he regards them as an element in civilization. He gives this story concerning Robert J. Breckenridge, the famous Kentuckian: "Not long after this high-toned Kentuckian was converted he was greatly annoyed by a profane and ill-mannered fellow passenger on a long stage ride. The rude fellow ruined the day for all courteous Southerners. As they got out of the stage for their evening meal, the courtly Kentuckian acted in behalf of the outraged passengers. Taking the offender by the coat collar he addressed him thus: 'I have been trying all day to be a Christian. Just for a few minutes I will be a Kentuckian. Behave yourself.' And he shook him well. The man made no more trouble."

It seems that there are not a few persons with the spirit of the murderer in business in California. A recent news item sent out by the State Board of Health reads: "Nearly a million pounds of foodstuffs, unfit for human consumption, have been condemned and destroyed by the California State Board of Health during the past four months. Some of these products were decayed, others were infested with worms; all were putrid and unfit for eating. Professor E. J. Lea, Director of the Board's Bureau of Foods and Drugs, states that these foodstuffs which have been destroyed consist of 437 tons of condiments, chiefly catsup made from spoiled tomatoes, nearly seven tons of decomposed eggs, six tons of fruit, five tons of poultry and eight tons of miscellaneous food supplies. The destruction of the catsup alone has undoubtedly prevented many cases of illness, and unscrupulous dealers are now unable to procure these foodstuffs that are unfit for human consumption. Many retailers have been buying such products at very low prices, and in turn they have been selling to the general public at low rates. This action of the Board protects the honest dealer who is endeavoring to supply the public with wholesome foods at fair values, from the competition of the dealer who is able to sell products at low rates because they are spoiled or adulterated. Through the removal of these five hundred tons of foodstuffs from the markets of the State, not only has the health of the public been safeguarded, but unscrupulous dealers have been taught that such foods can not be sold to citizens of California."

I pray the prayer the Easterners do,
May the peace of Allah abide with you.
Wherever you stay, wherever you go,
May the beautiful palms of Allah grow.
Through days of labor and nights of rest
The love of good Allah make thee blest,
So I touch my heart as the Easterners do,
May the peace of Allah abide with you.

Of little threads our life is spun, and he spins ill who misses one.—Matthew Arnold.

SNAPSHOTS OF ENGLISH LIFE AND THOUGHT.

The Atheneum, one of London's great weeklies, has changed to a monthly publication. The British Congregationalist, which changed from a weekly to a monthly early last year, has ceased publication.

The Church of England has thirty-two theological colleges and hostels. Nine have been closed. There are in the others only 340 students. In normal times there would be from twelve to fourteen hundred.

The Bampton lectures at Oxford University have been postponed until the end of the emergency period. These lectures were instituted in 1780, and some great religious and theological questions have had therein the consideration of the ablest thinkers.

"Is God Dead?" is the title of a book recently published in London. A reviewer remarks: "Most Englishmen will agree that the God of Abraham, Isaac, and Jacob is dead; but that the more Christian God is today more alive in the hearts of the Allies than ever before."

In an article which considers "The Fate of the Landed Gentry After the War," an English writer says: "Many great estates will probably be broken up and sold to the tenant farmers, who should be in a position to buy at moderate prices." So great will be the taxation that these landed estates cannot be held.

An archdeacon of the Anglican Church who is serving as a war chaplain remarked at a recent assemblage in London that the Church must be entirely a missionary Church; that it had not yet got hold of the men; that he had met only one professing unbeliever, but that for the most part religion was only passively accepted.

A London weekly remarked in one of its February issues: "There might be no war in progress, judging from the boom in amusements." In that connection it was said also: "No reasonable person can object to a certain amount of relaxation even in a time like the present. Were it not for this, the strain for many would be unendurable."

The London Missionary Society, representative of British Congregationalists in the foreign missionary field, had such financial embarrassment because of the war that it decided last December to close a large part of the work which it had been carrying on for many decades. When this announcement was made extraordinary gifts began to come in and the work goes on as aforetime and with promise that these special gifts will be continued through this year and the next.

Under the caption of "Religion and the War," the London Atheneum considers some recent publications and remarks: "In a time when deeds are of so much greater account than words probably few readers will concern themselves with the work of those theologians whose main interest is to define what most agree in regarding as undefinable." The Atheneum continues: "The need of the day undoubtedly is to make use of the force called God (some may prefer to call it the force which makes for good) to subjugate the power for evil. We do not wish to minimize the great interest and value of treatises written in the intervals of more active service with a view to lifting the veil which hides us from the source of even the substance of all good. We do, however, feel it necessary to suggest that sometimes our spiritual

teachers would be better employed in directing the energy than in seeking to explain it. Again, we venture to ask certain religious teachers whether the time has not come to abandon a system by which people are excluded from what are designated the higher benefits of religion until they can avow their belief in the absolute and irrefutable truth of explanation of spiritual matters as set forth by opposing faiths—in other words, is it not time that dogmatic assertion was abandoned?"

The Archbishop of Canterbury said at a recent meeting in London, called to consider the policy of the Church in relation to the drink problem, that while general temperance legislation was impracticable at the moment, the conditions were full of hope; that the war had awakened interest in new quarters, and that the example of the King had brought many fresh supporters. "Many men in unwonted khaki, who previously looked askance at temperance work, had seen what was happening at the camps and now favored temperance measures. People who said that nobody would stand the shortened hours of sale had found that all were better for it."

The Saturday Review, one of the leading British journals, calls for a more vigorous prosecution of the war and remarks in that connection: "The British Empire and the German Empire can no more live in the world together than the cuckoo and hedge-sparrow can grow up in the same nest together. As regards the birds, one of them has to be forced up and flung out of the nest to certain destruction below. One of us has to go under; and it must logically, inevitably, be the one that is less efficient in sheer brute force scientifically applied." The Review goes on to say that many British people "suffer from an extraordinary hallucination: they vaguely believe that we can conquer Germany on our present lines. But there is not the faintest chance of our doing anything of the kind. We could not do it in six months, nine months, or a year's time. Germany is infinitely too strong, too scientific, too resolute. We have no more chance of smashing Germany on our present lines of pacific militarism than we have of smashing the spheres. It is unwise listening to the stories—some of them made in Germany itself—of impending famine, revolt, disillusionment, despair, dwindling armies and so on, in Germany. Official and unofficial alike, these stories had better be swept away once and for all. There are English shires where to this day the oral tradition still survives, handed down through generations, that a little more than a hundred years ago many of the hamlet poor were driven to turnips through the terrible price of bread. Yet England grimly held on, and prevailed against Napoleon; and the only safe thing to believe is that the enemy, even as his food and money difficulties grow, will put up a very long fight."

The Nation, a great London journal, says editorially: "The old and middle-aged men of Europe are flinging their youth to death and disablement in a struggle which will leave afterwards little youth but that which is paralyzed and broken. Pericles, in the most famous of his orations, proclaimed to his audience that after the desperate conflict, Athens would see no spring; its youth and all its ardors and enthusiasms and spirit of adventure had perished on the field of battle. A similar message could be given to Europe today, as it sees an ever-increasing proportion of its young men disappearing in the blood and fever of war and contemplates a future with, above ground, a vast hospital, below a vast cemetery for the dead. For years after the war, caution, prudence, and perhaps the bitterness, of the old will dominate policy and social life. The best part of a whole generation that youth brings will be cut off, as by pestilence or earthquake, with its capacity for love and laughter, its women unmarried, its children unborn. All the possibility that such destruction effaces—new songs, new discoveries, art which will never find realization, ideals which will never burst through the old crust of custom and tradition—will have vanished into nothingness. A maimed and crippled Europe, with eyes half blind and hands but stiffly and painfully moving, will attempt slowly and with enormous difficulty, to reconstruct a new world out of the ruins of the old." But the thought changes now, and we read: "But the domination of the elderly and middle-aged will be but a short period in the record of the centuries. Almost before their traditions are established, the new generations—the children now at school or in infancy—will be sweeping forward into dominance, and fashioning the world as they like it, not as the old would have it remain." And among the things that The Nation says will die down into silence is the hectic abuse now so often heard, and "Englishmen will become friends with Germans again, and Germans with Englishmen. Trade will re-establish itself between the people who live between the Rhine and the Vistula and the people who live between the Pentland Firth and the English Channel. And with trade will come community of interest in science, in literature, in art, in attempts to alleviate the hard lot of common humanity. Those who shout against these things today will then be silent. But mankind at best—shipwrecked on a star—can never maintain hate."

"The Daughter of the Regiment" is what a little child in Europe will be called long time. The story concerning her runs as follows: "About eight months ago a company of the Bedfordshires were marching along, somewhere in France, for the first line of trenches, when one of them, named Philip Impey, found the child in a ditch by the roadside. No one could go back, so they took the girl with them into the trench and made her as comfortable as possible. In a few days she had recovered from the ill effects of the wet and exposure, and was running up and down the trench, the pet of all the officers and men. One day a bomb filled in a part of the trench. When he had recovered from the shock, the sergeant major anxiously asked a man to go and see that the child was safe. They had left her asleep in a snug corner, and there she was found still sleeping! The German trenches were about 150 yards away. One morning, to their horror, the men saw the child standing above the trench on the German side. Cries came from the enemy, but they were not hostile this time. The sight of the girl, little more than an infant, touched their sentimental side, and she had offers of chocolate and invitations to go and see them. They did not expose themselves any more than the British. It was through the periscope that they saw the child, and one can imagine them crowding round to get a view of this reminder of home. After that the girl went over the parapet quite often. She was as safe in that danger zone as if she had been behind the lines. No German offered to harm her, and once she went close up to their first line trench. The eight days' trench duty ended; the little daughter of

the company was taken back, and was not allowed to go between the lines again. She was taken charge of by the company storeman, who had children of his own, and was greatly proud of his skill in dressing and undressing the child and of his strictness about the morning bath. A month after she was found, the company thought that they ought to give her a name. Philip Impey, who had discovered her, was now dead, and they gave her his surname, with Phyllis as the nearest approach to Philip. After she had been six months with the company, the sergeant major was wounded and came to a hospital at home. The girl came with him and stayed in hospital, too, the pet of the patients and nurses. The parentage of the child and how she came to be deserted in a ditch remains a mystery. When found she was well clad, but there was no clue to her identity. One thing is certain—she will be well cared for by the officers and men of the Bedfordshires."

THE DEVELOPMENT OF MY RELIGIOUS CONSCIOUSNESS.

By Rev. Kengo Tajima.

[Note:—This statement of religious experience was read at the ordination services in the First Congregational Church of Riverside, account of which will be found elsewhere in The Pacific,—Editor.]

Religion grew in me as my conscious life grew. It grew in me as part of my conscious life. The intellectual, emotional, and volitional side has each its place in the total make up of my religious life. Its intellectual side, the study of theology, presents to me a never-failing interest. Then, religion is to me a motive power of practical conduct. Again, it fosters in me a sense of joy and contentedness. These all, being combined and welded together and bound up by a sense of piety, make up my personal religion. Religion is a matter of consciousness, and God being its central concern, religion is, to me, a God-consciousness.

By religion, I mean the Christian religion, for I did not come into Christianity from another faith, but was born to it. Very early in my childhood, so early that I do not remember the time, I was baptized and taken into the fold of the Great Shepherd. One of my very early recollections is an occasion when one Sunday morning there was a baptismal service at the church, and seeing others come and kneel at the railing of the pulpit, I went also; and an older girl came and took me back, having told me that I had already been baptized. This impulse to go with the crowd adhered to me all the years since. Happily, it was not often misdirected, and by the grace of God I am become what I am.

The beginning of my conscious faith-life was a sense of personal devotion to Jesus Christ. During my grammar school years, our family moved and settled in a part of the country where there was no Christian work done, and in the school where I was transferred, I found myself the only Christian boy among five hundred children. These children were not ignorant of Christian religion. They knew it to be a foreigners' religion, contrary to the religion of the ancestors, inimical to the prestige of the nation. It was so told by the teachers of the school. Naturally I was made the object of jeer, hatred and little persecution. Oftentimes, during the recess hours of the school, there would be a commotion on the playground, and in the midst of a crowd of boys they would see the little Christian soldier fighting with a tough gang for his faith. I had to walk four miles from home to school, and on the way home from school I sometimes remembered the bitter experience of the day and thought how hard it is to be a Christian. But then, I thought of Jesus Christ, how He suffered and died on the cross. Tears would run down the cheeks and with a sense of holy exaltation I said to myself, "How willing would I be to suffer for his name." This little experience, smile upon it, as I do when I now recollect it, was really the inception of my personal faith in Jesus Christ. It was a sense of fellow-suffering, a sympathy, which was the seed of my religious faith.

The religious instructions I received in those years were through the church service, family altar, and cottage prayer meeting. Of the instruction in Sunday-school, I had very little. When the family moved away from the place of my birth, we had no church to go to. We held a family worship on Sunday mornings, which consisted of hymn singing, scripture reading, prayer by the father, and a long yawn by the children after the prayer; as it seems always is the case that "while above he spends his breath, the yawning audience nod beneath."

This little family worship grew into cottage prayer meetings as some other Christian families came and settled in the neighborhood. Then, there came itinerant preachers, and a few years later we had a resident pastor and a church building. And in the cottage prayer meetings, where every one prayed, I also took in the spirit of prayer and prayed on all the topics that other people prayed for. This custom of attending prayer meetings and praying, although somewhat precocious, formed an important factor in the growth of my religious consciousness.

When I was fifteen years of age, there was a revival in the church. The people had held a week of prayer meetings. They prayed for the gift of the Holy Spirit. It was there that I experienced the awakening of moral consciousness or the conviction of personal guilt. During the course of these meetings I came across the scripture verse, Romans 12:1, followed by an appealing illumination. I reasoned with myself, saying, "If we want the gift of the Holy Spirit as we are praying for, we must first give ourselves to God as it is enjoined by Paul here in this verse." I wished to know more of giving self to God and I asked the minister to explain it, which he did at the next meeting. The seed of the word was sowed deep in my mind at that time. It was not devoured by the birds of the air.

I was in the period of early adolescence. I had just graduated from grammar school. The young soul was craving for more education. Future career was dreamt of in various lines of profession. Then a suggestion was quietly dropped in my mind by the minister that I should prepare myself for Christian ministry. The suggestion came in an opportune moment. There was a genuine religious impulse that would respond to such a call. It again presented an opportunity for further education which I longed for. So the suggestion was eagerly received and acted upon. In a few months I was away from home, in a college preparatory school. There was a real religious awakening in all this. There was repentance and there was acceptance. The prayer, "Lord, have mercy on me a sinner," was accompanied by another prayer, "What wouldst thou have me to do?" Both were answered. The time of awakening was the time of consecration.

A few years that followed were characterized by dutiful-

ness in all work of the school. This was a vital part of r religious faith. Faith fostered dutifulness, the latter promoted faith. There was an ascent of ethic and a descent of faith. Religion to me, in those years, was more a matter of voluntary activism, than an intellectual certainty or aesthetic contemplation. The fact that this religion helped to rectify, outwardly at least, my every-day conduct was the sure proof of its truth.

The years spent for theological education in this country were the time of an earnest effort for, and increasing appreciation of Christian beliefs. The two theological schools where I studied were not committed to any one wing of theological camps. Each professor was left free and undisturbed to express the result of his conscientious research and reflection. No new theory was hailed welcome because new, nor was it shoved aside because new. All received an open-minded and scrutinizing examination. This attitude toward truth was the greatest gain of all my study. Instructions were received with unpreoccupied and unprejudiced mind. The discovery of the presence of an erring human hand in the composition and transmission of Holy Scriptures or of the possibility of differing interpretations of the gospel records regarding the earthly life of Jesus did not disturb my faith and hope in Him, nor my zeal for His message. My beliefs on various problems of Christian religion have gone and are going through the process of gradual growth. As God's revelation of Himself, to the people of Israel was gradual and progressive, being imparted as much as the people were able to comprehend, so my beliefs on God, Christ, the Bible and the Church were progressively formulated. The study of the historical development of these doctrines is, therefore, preeminently important to my mind, and is of great interest, and each doctrine has had its history of development in my own mind. I will speak of the way by which my conception of the person of Jesus Christ changed and developed.

He has first appeared to me as a really existing person and an object of adoration and worship because He was so adored and so worshipped by those people whom I believed, i. e., my family, my Christian neighbors, and the Christian ministers who were the best men of my acquaintance. Upon the birth, work, death and resurrection of Jesus, I believed as these Godly people believed. I relied upon an external authority; but that authority had only a pedagogical value. It has withdrawn itself quietly without opposition when the authority, or rather, autonomy, of independent reflection and personal experience began to assert itself. The knowledge of the fact that the gospel records concerning the Virgin-birth, the Miracles, and the Resurrection, are capable of varying interpretations, led me to think that these particular narratives can not be depended on as evidences of the divinity of Jesus Christ. I sought them elsewhere and thought I found them in the doctrine of His pre-existence as taught by Paul in the Christological Epistles. But the time came, when I learned that this doctrine of pre-existence exists only in the wisdom literature of the Graeco-Jewish philosophy of Alexandria. This semi-idealistic philosophy of pre-existence is capable of being discredited by the criticisms from modern realistic thinkers and is probably untenable. Moverover, according to the oldest gospel records, Jesus said nothing as to his pretemporal existence with God, and it slipped from beneath my feet as the ground on which I stood for a while to hold to the divinity of Christ. I was driven to seek them further, and was led to find them in the consciousness of Jesus itself.

Now wherein lieth the divinity of Christ? Does it not consist in the perfect revelation of the Fatherliness of God or fatherly God? Do we not see God in Christ? If we do, do we not for that reason call Him divine?

From the gospel records, especially from the Gospel of St. John, which seems to reflect the consciousness of Jesus better than the synoptic gospels, we learn that Jesus had a unique consciousness, a consciousness of a most intimate relationship with God as His Father. It is expressed in the words, "I and my Father are one." All His words and deeds were the natural outflow of this consciousness. It was the motif of His whole life. As men holding to the theistic view of the universe, (Weltanschaung) we believe in the presence and activity of God at the root of this consciousness of Jesus. That is to say, we believe that God has raised the man Jesus, and endued Him with that consciousness, and made Him live that perfect, selfless, God-filled life, by the power of that consciousness.

The way in which God works is manifold. He works through nature, through the movement of human history, but above all He works through the medium of individual lives. If so, the earthly life of Jesus of Nazareth must have been the most perfect medium of God's working. Again, God is known by what He does, as any person is known by what he does. So God is known by the life of Jesus Christ, which is the noblest life that has ever been lived. God thought in the thought of Jesus; He willed in the will of Jesus. Jesus' mind is the perfect reflection of the mind of God; He was the perfect revelation of God.

Here comes the thought of postexistence of Christ or rather indwelling Christ. It is the Christ who liveth in the Spirit, and that within us. It is the Christ of experience. We need not dwell on it long. "Now, the Lord is the Spirit," says Paul. If we have the Spirit we have the Christ. Jesus of Nazareth is this Christ of the Spirit. How do we connect the two? We identify them as the first disciples did. Jesus whom they loved became the Christ they believed. This identification is an act of faith. The belief in the resurrection of Jesus is the effect, not the cause, of this faith. So with us. By an act of faith we transfer the predicates we applied to Jesus to the Christ of our experience.

Who do men say that the Son of man is? Some say, the one sent from God, others say He is the One chosen or adopted of God. John says He was sent from God; Paul says He was born of the seed of David according to the flesh; but "Who was declared or determined to be the Son of God with power, according to the Spirit." Whether he was sent, as the metaphysically minded Greek philosophy says; or chosen, or won over His Sonship, as the ethically minded Jews would say, Jesus Christ is the Son of God. We see the Father in the Son, so that to know the Son is truly to know the Father. Herein lieth His Divinity.

There is a corollary that follows from this. As God raised Jesus to the divine Sonship by enduing Him with that clear consciousness of being one with Him, so He has raised holy men in His Church during the two thousand years of her history, and endued them with the same God-consciousness and made them do His work and live God-filled lives. Paul expressed such consciousness when he said, "for we are laborers together with God." Saints of all ages were moved to their consecrated lives by the power of this consciousness. Philanthropists and social reformers of modern times draw the inspiration from this consciousness. We in our little measure, get the moving power for our life of service

from this same consciousness. Then, are we not also sons of God as our Master is His Son? The Master Himself told us we are. Are we also divine? In the measure that our life is permeated with this God consciousness, in that measure are we divine. As much as we are human, so much are we divine.

Only, while Jesus Christ had this consciousness immediately from the Father as if born with it we, as Paul, derive this consciousness from Jesus Christ. He is the first fruit. the author and perfecter of our faith, the captain of eternal salvation. Through Him we have access unto the throne of God.

Taking this view, we cannot believe that the life of our Lord is only the thirty and three years He has lived in the land of Palestine. The lives of the first apostles and the lives of all the saints of the Christian Church past and present are truly a Life of Christ. As far as they reflect the Spirit of the Master. Christ liveth in them. They must be counted in, in the estimation of His person.

I am not trying to say my last word on the person of our Lord. I am simply stating the way in which I am advancing towards the ever enriching estimation of His life. This is the way of experience, and the only guide on this way is the willingness and readiness t o obey the truth so far and as far as it is revealed.

My conception of God is enriched as my conception of Christ advances. Anthropomorphic at first as the God who formed man of the dust of the ground and walked in the garden in the cool of the day, He is now conceived as a person who could only be defined in the terms with which to define the person of Jesus Christ, so that we say God is such a person as we find in Jesus Christ. When we see Him face to face shall we see Him any better than or different from our Lord and Master? God is like Jesus—this is the Gospel.

The Church is the living body whose life is the Spirit of Christ. I conceive her to be a community of believers, founded by the Lord, in that His Spirit has been the moving center in it, and wherein He perpetually liveth. We may find of Him in the Scriptures, but we find Him in the Church, that is, in the community of the faithful. The Lord in the Church is to our soul what the mountain air is to our body. We breathe in the mountain air, feel its freshness, and our broken health is restored. So is our sickly soul reinvigorated as we come and abide in the house of the faithful. Salvation is, therefore, only possible by coming into the Church. It is the communion with Christ in the Church. There is a sense in which the old claim is true that, "Outside of the Church, no salvation," Hence my elevated conception of the Church. I love the Church of God because she is such a living and life-giving factor in our world, imperfect as she is in her present stage of development. I magnify the Christian ministry, for such is the Church that it ministers to.

As I look back the years since I gave myself to the Lord consequent to reading Paul's exhortation to the Romans, in the first verse of the twelfth chapter. and as I remember the vicissitudes of faith and lapses of consecration that I was guilty of in those years, and as I perceive the forgiving love of God that forgave and restored me, the love that would not let me go, I humbly yet truly, feel and am conviced that the testimonies of the great prophet Jeremiah and the apostle Paul are true in me also, that I, too, was known of Him before I was conceived and was separated from my mother's womb, and was called through his grace, that I might preach His Son among the people.

I look forward to the years that He may give me to live and minister His word, with a faith in His love that forgiveth and maketh to love. As long as He forgiveth, I shall love and serve—as long as I love and serve He will forgive.

THE RELIGIOUS EDUCATION ASSOCIATION.

The thirteenth annual convention was held in Chicago the first week in March. It was voted to meet next year in Boston. The "findings" of the Association were:

'The church and the state are to be regarded as distinct institutions, which as far as possible co-operate through the agency of their common constituents in their capacity as individual citizens.

"All children are entitled to an organic programme of education, which shall include adequate facilities not only for general but for religious instruction and training.

"Such a division of the child's time as will allow opportunity and strength for religious education should be reached by consultation between parents and public school authorities without formal arrangement between the State and the churches as institutions.

"The work of religious instruction and training should be done by such institutions as the home, the church and the private school and not by the public school nor in official connection with the public school.

"The work of religious education must depend for dignity, interest and stimulus upon the recognition of its worth, not by merely public school authorities, but by the people themselves as represented in the homes, the churches, private schools and colleges and universities.

"The success of a programme of religious education depends:

"Upon the adoption of a schedule which shall include the systematic use of week-days as well as Sundays for religious instruction and training.

"Upon more adequate provision for training in the experience of public and private worship for the use of worship as an educational force.

"Upon the degree to which the materials and methods employed express, both sound educational theory and the ideals of the religious community in a systematic plan for instruction and training, which shall include all the education work of the local church, whether such church works independently or in co-operation with other churches.

Upon the degree to which professional standards and a comprehensive plan are made the basis of the preparation of teachers for work in religious education.

"Upon the degree to which parents awake to the unparalleled opportunity for the religious education of our children and youth, the profound need for sympatheic cooperation among all citizens of whatever faith, and the call for sacrifice in time and thought, in efforts and money, consecrated to the children of the kingdom.

"Upon the degree to which the churches awake to their responsibility for the instruction and training of the world's children in the religious life, and take up with intelligence and devotion their common task."

Bishop Francis J. McConnell of the Methodist Episcopal Church was elected president of the Association and Dr. Henry S. Pritchett, president of the Carnegie Foundation of New York, was elected vice president.

The members of the board of directors named by the convention were expected to reappoint Dr. Henry F. Cope general secretary.

THOSE WHO LOSE THEIR JOBS ON ACCOUNT OF THE LIQUOR BUSINESS.

Charles Stelzel.

Throughout the entire country, according to the United States census figures for 1910 (volume IV, pages 354-6), there were only 11,088 brewers. There were only 938 distillers and rectifiers. There were more teamsters employed by breweries and distilleries than there were brewers and distillers and rectifiers. The census tells us that there were just 15,351 teamsters engaged in these industries. Of the 62,920 wage-earners employed in the manufacture of liquor, fully three-fourths were engaged in occupations which are not at all peculiar to the production of liquor. For example, in the office departments of breweries and distilleries there were employed 8,743 persons, as bookkeepers, cashiers, clerks, stenographers, etc. There were 7,000 bottlers. There were 15,000 laborers. There were 3,000 stationary engineers. The remainder were blacksmiths, carpenters, coopers, electricians, machinists, painters ,plumbers, firemen and other mechanics.

The plea is being made that all the men who would lose their jobs when breweries and distilleries are closed, would be compelled to learn other trades. Would a teamster drive a horse any differently because his truck is loaded with groceries, instead of booze? Does an engineer run his engine in a special way simply because it is furnishing power to a brewery instead of a shoe factory? Does a machinist push his file in a select fashion for a distillery, or does a carpenter use a saw with special adroitness when he cuts a board for the booze factory? Any of these mechanics would feel just as much at home on any other kind of a job in which their services were required as skilled artisans, as they would in a brewery or a distillery. The only wage earners who would be compelled to adjust themselves in this particular are the 15,000 or so brewers, maltsters, distillers and rectifiers.

At present many people are suffering incalculably more because these men are engaged in their present occupation, than the liquor men, themselves, would suffer, were they compelled to enter other industries.

WHAT TO THINK.

Think Health, and Health will find you
As certain as the day,
And Pain will lag behind you
And lose you on the way.

Think Love, and Love will meet you
And go where'er you go,
And Fate can no more treat you
Like some malicious foe.

Think Joy, and Joy will hear you,
For thoughts are always heard,
And it shall nestle near you
Like some contented bird.

Whate'er your sad condition—
Whate'er your woes or pains—
Bright thoughts shall bring fruition
As surely as God reigns.

—Ella Wheeler Wilcox.

Among the Churches.

San Francisco, Mission.—Mr. Albert Leisure, president of the State Sunday School Association, was the guest of honor at the monthly dinner of the Sunday school teachers and officers of Mission Church Monday evening, March 13. It was a pleasure also to have present the Rev. Robert Walker of Bethany Church, who told some of his Scottish stories.

San Diego, Logan Heights.—At a quarterly business meeting of the Logan Heights Congregational Church, of San Diego, held March 16th, the trustees brought forth for consideration, among the members gathered, the proposition of relieving the church entirely of its debt of two thousand dollars, seventeen hundred and fifty of which was owing to the Congregational Church Building Society, two hundred and fifty dollars of the debt being due at this time. From one quarter of the church membership eleven hundred and seventeen dollars was raised in about three-quarters of an hour. The society's Pacific Coast representative, Rev. H. H. Wikoff, was present and conducted the money raising canvass.

Campbell.—One of the delightful "echoes" of the laymen's meeting was a dinner for men only at our Campbell church. This was suggested by one of the men present in San Francisco, taken up by the men themselves, and was one of the finest things in our church life. The wives of the church trustees, with the parson's wife, helped cook and serve. It was fine to see the four large tables filled with men connected in some way with the church. The fellowship and spirit was of the choicest. The talks by the men—four of them speaking—were practical, straight to the point and well received. Our three delegates to the laymen's meeting were appointed a "Men's Church Efficiency Committee." This supper for "men only" was so well received that the committee will doubtless call another meeting in the near fuure.

Long Beach.—The lecture by Dr. Sperry before the Gladden Club on the evening of the 16th was a clear and illuminating exposition of the ways of nature in securing perpetuity in the floral, animal and human world, leading up to a presentation of the normal dignity, strength and usefulness of the reproductive function. There were cautions and much sound advice (especially as to the use of tobacco before the age of 21) mingled in the long address of an hour and forty minutes, which closely held the attention of all present. The lecture was thoroughly appreciated by 50 or 60 boys of high school age and 100 more of men of all ages. Of course we deeply regretted not to have a larger attendance of the boys who need such enlightenment so greatly, though we were not unprepared for such moderate representation. It is a great problem to know what can be judiciously attempted.

San Francisco, Ocean View.—Ocean View gets a good start the Church Extension Society having spent nine hundred dollars in painting the church building, social hall and parsonage, reseating with golden oak pews; also new pulpit and three handsome chairs, and building new cement walks to church, social hall and parsonage. On Sunday, March 12th, Mr. I. H. Morse, chairman of Church Extension building committee, reopened the church at 11 a. m.

by giving a fine address, especially eulogizing the life and liberality of the man who made this renovation possible—Mr. Edward Coleman. Dr. H. H. Kelsey preached in the evening to 100 people. We continued special services every evening except Saturday of the following week. A good congregation at all times greeted Rev. Huber Burr, a former pastor. The people readily responded to his earnest appeals and we believe great good was done. The Rev. E. Owens of San Mateo preached for us Wednesday evening.

NOTES AND PERSONALS.

The Rev. E. J. Singer is in charge of the Congregational Church at Benicia temporarily.

Chaplain Rowell preached at the Rescue Mission on Jesse street in San Francisco Sunday evening and reports two conversions.

The Southern California Congregational Conference meets in annual meeting at Long Beach this year — the second week in May.

Next Monday at the meeting of the ministers in San Francisco the Rev. B. F. Sargent will give a paper on Some Weak Points in Congregational Polity.

The Rev. A. W. Hare has come up from Los Angeles to have part in Central California in the campagin for state-wide prohibition. At present he is organizer for Alameda and several other counties.

The San Jose Mercury Herald says that the Rev. W. W. Willard gave a most inspiring address at the Chamber of Commerce luncheon in that city Tuesday of last week. His subject was, "The Challenge of the City."

Bishop Bell of the United Brethren Church is to speak in the First Congregational Church of Oakland next Sunday morning. His subject will be Peace-making. In the evening the Tuskegee Male Quartette will sing.

Two years ago thirteen young people came into the membership of the North Congregational Church of Berkeley as a result of Decision Day and the class training in connection therewith. Eleven continue as members and are regular church attendants.

The Rev. Dr. Brooks began on Wednesday of this week a series of five addresses before the Twentieth Century Club in Berkeley on "The Faith of a Modern Christian." The addresses are at 9:45 at the club house and are open to all. Persons not members are charged ten cents.

The Northern California Congregational Conference will hold its annual meeting this year at Camp Curry in the Yosemite. It will convene on Tuesday, July 25, and will continue over Sunday. The program will be so arranged that at least half of each week day can be given to recreation.

Dr. Van Horn is giving a series of Sunday morning sermons in the First Congregational Church of Oakland on "The Average Man's Religion." At the mid-week service, he is giving a series on "Typical Great Churches and their Work." Last week it was a Cleveland church. This week one in Los Angeles.

Professor Tolson of Pacific Seminary began last Sunday in the People's Bible Class of the First Congregational Church of Berkeley a series of addresses on "The Apparent Breakdown of Christianity in Europe and America." He considers the Situation, the Causes, the Way Out. The final topic is "Return to the Christianity of Christ."

Bishop Bell of the Church of the United Brethren in Christ will speak in the First Congregational Church of Berkeley next Sunday evening on "America and the Orient." We who are acquainted with Bishop Bell can indorse what was said concerning him on last Sunday's calendar: "A man of wide information of rare wisdom and of great gifts of public speech."

The Reverend J. A. Cull has been serving the Boulevard Church, Oakland, for the past five months, as stated supply, pending the choice of a pastor. He reports a wonderful opportunity and a comparatively free field for Congregationalism in that section, with a splendid nucleus of consecrated Christian people already in the membership of this church.

Pacific Theological Seminary Earle Lectures by President Vincent of the University of Minnesota will be on "The Self and Society." Topics and dates: March 28, The Social Group; March 30, The Sense of Self; March 31, Self and the Group; April 4, Ego and Ethics; April 6, The Larger Selfishness; April 7, The Kingdom of God. Lectures in First Church, Berkeley.

The Rev. E. A. King of Seattle has been called to the pastorate of the Congregational Church at San Jose. He has accepted and will enter on the work early next month. Mr. King was pastor at North Yakima, Washington, for several years, going thence to Seattle to become Dr. Van Horn's assistant in Plymouth Church. He was acting pastor there, after Dr. Van Horn came to Oakland, until the coming of the new pastor, Hugh G. Ross. Then he became financial secretary for the Washington Conference. California Congregationalists will find in Mr. King a valuable acquisition. The San Jose church will not only have a good pastor and preacher but as well a man who will represent them acceptably in the wider fellowship.

The Rev. Geo. H. DeKay has been conducting a class of University men, of the Temperance Research Club, in a ten weeks' study of the arguments for and against prohibition. The W. C. T. U. has provided a lunch for each meeting and the men gather around the table and make their study. Their attendance has averaged eighteen In the ten years since Mr. DeKay left the pastorate to enter business has has supplied over forty different churches of our own and other denominations, besides much work with the Army and Navy Y. M. C. A., and has delivered about eight hundred sermons and addresses, in addition to considerable class work, such as above, and on board training ships, etc.

A GET-TOGETHER CONGREGATIONAL MEETING.

The Congregationalists of the prosperous and rapidly growing cities on the east side of San Francisco bay had in the First Congregational Church of Oakland last Thursday evening the finest fellowship meeting which has been held hereabout in many years. Two hundred and fifty

persons partook of the dinner which was served by the guild of the First church; and this was followed by such a presentation of the opportunities and responsibilities before the churches as to bind all together in the resolve to go forth to meet them.

The idea is to bring about such a unity of feeling and such co-operation as will enable us to strengthen certain of our churches so as to make them thoroughly efficient in those localities in which they have been planted.

President Nash of Pacific Theological Seminary presided, and stated that the look would be both backward and forward. Accordingly Superintendent Rathbone was asked to present some studies which he had made of the churches in recent years, and thus was brought out the fact that for several decades there had been a steady and gratifying growth of Congregationalism in Alameda county. The Rev. A. W. Palmer presented then to view a large map of the east side bay cities showing the location and membership of the Congregational churches and by brief statements the strategic importance of several now handicapped by debt or inadequate equipment. Among those to which special immediate attention was urged were Olivet and Boulevard in Oakland and Park in Berkeley. It was made evident that the situation demands that unitedly we put these churches ahead at once, that they may rightly minister to their respective communities. No new work was suggested, except that it was stated that the Grand Avenue region in Oakland was a most inviting field for the near future.

Dr. Van Horn told of his experiences in church extension work in Worcester, Massachusetts,—how our several churches there had discovered their salvation and their future. Many had come into existence and had flourished by the influx of New Englanders from the surrounding country; but the time came when that stopped to a great extent, the foreigners came, and the churches swooped down avidly on every scattered new-comer of their own kind. Finally it was brought home to them that they could have no real life any longer and no future unless they addressed themselves to the work at hand by reason of the presence of those foreigners. And they laid hold of them in such manner as to put them on the road of becoming just as fine Congregational Christians in the future as the New Englanders were, and the problems that vexed began to be solved and were solved.

This, said Dr. Van Horn, was what Paul and other early disciples did—they put the church across racial lines and laid the enduring foundations of those early Christian centuries.

In eloquent words he sketched the greatness of the future of these east bay cities; told of the peoples already in our midst to whom our hands and hearts should go out and indicated how in and through them only could we have real Christian life and assure our future.

Mr. Ralph Fisher, one of the trustees of the First Congregational Church, stated that his eyes had been opened and vision broadened by what had been presented, and that he realized as never before what the Prudential Committee for the east-side churches could do if it buckled to the work as it should backed up by the various churches.

Secretary Kelsey of the American Board said that things here were new to him yet, but that the showing of the evening was an inspiring one and was an earnest of great things on San Francisco bay.

Mr. Arthur Arlett of Plymouth Church remarked that during the exposition year, as State Commissioner he had seen some big nights and gatherings of great moment, but that he could not think of a group of people gathered together that year who meant so much in their coming together as we Congregationalists seemed to mean that night counseling together concerning the things of the Church Kingdom. It indicated to him that we had a disposition to move forward and to endeavor to inspire all to do likewise. If so it must be in a business-like manner, and to this end the following was presented and was unanimously adopted.

"We, 250 members, representing the Congregational churches of Alameda County, learn with grateful interest of the 5000 members and the general prosperous conditions of our churches. We are thankful that only two churches lack pastors at present. We are reminded of the large sum of personal force and financial resources in these churches. We have not lost the inspiration and impulse of the recent laymen's missionary meetings and the splendid rally of Congregational men. We accept the challenge given in the addresses of this evening. We acknowledge the obligation resting on us in this rapidly advancing center of population with its unequalled educational responsibilities and its vital outreach on the Orient. We heartily endorse the plan here presented for a united advance movement, to build up our younger churches and to enter from time to time such new fields as lay claim to our duty. The execution of this plan, including the services of a special helper, superintendent for church development and extension, we refer to an Executive Church Extension Committee to be constituted as follows: The Prudential Committee chosen by the Bay Association, for the east bay cities—whose president is hereby elected president of this body,—and the following officers to be elected by this meeting and at subsequent annual meetings of like character, viz., four vice-presidents, a secretary, and a treasurer. And we pledge to this committee our earnest, persevering efforts to enlist our churches and congregations in regular and faithful support of this plan."

In accordance herewith Dr. Van Horn is president of the organization; the vice-presidents are: Arthur Arlett of Plymouth Church, Arthur W. Moore of Oakland First; Professor Charles G. Hyde of the North Church Berkeley, and H. Benner of Plymouth, Oakland. Mr. Selden Smith of First of Berkeley was elected treasurer and Mr. A. T. Cooper of Olivet, Oakland, secretary.

The Prudential Committee for the east side as now constituted is: F. J. Van Horn, R. C. Brooks, C. Z. Merritt, C. L. Mears, A. J. Kennedy, M. B. Fisher, E. T. Leiter, A. W. Palmer, T. M. Gardiner.

ORDINATION OF MR. KENGO TAJIMA AT RIVERSIDE.

At a council which met on the 12th of March, Mr. Kengo Tajima was ordained and recognized as pastor of the Japanese Congregational Church of Riverside. The services were held in the First Congregational Church of Riverside of which the Japanese Church is a branch.

Secretary Hinman of the American Missionary Association was moderator. The sermon was given by President Nash of Pacific Theological Seminary, from which institution Mr. Tajima was graduated three years ago. The ordaining prayer was by the Rev. H. B. Mowbray. The right hand of fellowship was by a Japanese brother.

The sermon by Dr. Nash was first given in English; and then a resume of it occupying about ten minutes was given in Japanese, about fifty of that nationality being present.

The statement of faith and religious experience read by Mr. Tajima was one well worth a far wider hearing than it could have at any such council and it is given in full in The Pacific this week.

The following letter received by Dr. Nash since his return will give further insight into Mr. Tajima's heart and life:

195 W. 14th St., Riverside, California, March 17, 1916.
President C. S. Nash,
Berkeley, California.
Dear Dr. Nash:

I want to say what it was to me to have you come down here to take part in the services of my ordination. It was what I never expected. It was beyond what I hoped for. It made this turning point of my life sweetly memorable. It has done a great good for the cause of our mission. The members realize the worth and importance of their church. For all these and other good that your presence may hereafter bring about, I thank you very heartily.

Please remember us very kindly to Mrs. Nash.

Very sincerely yours,
K. TAJIMA.

Soon after Mr. Tajima graduated from Pacific Theological Seminary, he was united in marriage to a Japanese girl. The ceremony was in Mrs. Nash's home and everything connected therewith was so beautifully arranged by Mrs. Nash—bride's cake, decorations and all things else—that there is a large place in their hearts for both Dr. and Mrs. Nash, for many reasons.

BAY ASSOCIATION MEETING AT HAYWARD.

There was a large attendance at the meeting of the Bay Association in the Congregational Church at Hayward Tuesday of last week.

Mr. and Mrs. Naylor and their people gave delightful entertainment.

The addresses and papers were of exceptional interest and value.

Mr. C. M. Bufford read a scholarly paper on "The Bible in the Light of its Origin and History."—bringing in compact form a great fund of information.

The Rev. John Brereton came with a racy and gripping paper on "Personality and the Gospel as Applied to the Rural Church."

Dr. Philip Rice presented much valuable information out of his own experiences and from research on "Personal Responsibility for Individuality,"—all centering on the point that the Christian worker and teacher to be successful must not remain in ignorance of the instrument with which he deals; and that we cannot deal with people en masse and without distinction as to make-up.

The Rev. Miles B. Fisher made a very valuable contribution in his address on "Religious Training in the Home."

The Rev. A. Wesley Mell of the American Bible Society outlined the great work that is being done by that society, and at a later time the following was presented by a committeee and was unanimously adopted:

"In view of the presentation by Rev. A. Wesley Mell, Pacific Coast Sec'y of the American Bible Society, we recommend that the churches and ministers of the Bay Ass'n recognize in some worthy way the centennial of the American Bible Society, informing their congregations of the Society's great and growing work; of its splendid generosity to our missions; of its unique place among the agencies which are at work for the building up of the Kingdom of God on earth; and of its continued claim upon our liberal support."

The following officers and committees were elected:

Moderator, Rev. E. Belden Hart. Scribe, Rev. Huber Burr.

Business Committee: Revs. F. J. Van Horn, F. L. Cooper, B. Dent Naylor, G. A. Charnock, F. A. Bissell.

Credentials Committee: Revs. E. C. Oakley, C. L. Mears, R. C. Brooks, Robt. Walker, and I. H. Morse.

Missionary Committee: M. B. Fisher, Mrs. F. B. Perkins, J. B. Orr, E. E. Youtz, H. H. Kelsey.

Approbation to Preach Committee: 1919—S. C. Patterson, E. Clarence Oakley.

Prudential Committee: Oakland: 1919—E. T. Leiter, T. M. Gardiner, A. W. Palmer. S. F.: 1919—I, H, Morse, G. C. Boardman, C. H. Ham.

Nominating Committee: A. W. Palmer, W. W. Ferrier, J. W. Buckham, F. A. Bissell and R. H. Campbell.

OREGON LETTER.

By George H. Himes.

At a meeting of the State Board of the Oregon Home Missionary Society, held in this city on February 28th, the following resolutions regarding the resignation of Rev. Dr. Paddack as Superintendent for Oregon were passed:

"Whereas, Rev. George E. Paddack, D.D., for five years Superintendent of Home Missions in Oregon, has resigned his office, taking effect February 1, 1916, and has removed with Mrs. Paddack from the State; therefore, be it

"Resolved, That we, the members of the Missionary Board of the Oregon Conference, express our appreciation of his labors among our churches, and call attention to the important increase, both in the number and membership of the missionary churches, the material improvements, and the efficient service of the pastors engaged during this period. We feel that we owe much to the careful judgment and broad vision which he has shown in the interests of the churches, and we desire to record our high regard for his Christian character, his brotherly counsel, and his genial personality. We especially regret the prolonged illness of his beloved and capable wife, to whose care and comfort he has so loyally devoted himself; and be it further

Resolved, That a copy of these resolutions be sent to the Pacific, the Advance and the Congregationalist for publication.

Among the fruits of the Laymen's Missionary Convention recently held in this city is the great interest which is being developed in connection with the question, "Who is my neighbor, and what are my obligations to him?" There is hardly a church of any denomination which does not now have its house to house canvass systematically by twos in the territory relatively tributary to each church.

The Congregational denomination has organized a permanent Laymen's Missionary Committee, of which Mr. E. B. MacNaughton is chairman, and W. K. Royal, Secretary-Treasurer. One of the main objects of this committee will be to create among the laymen of our churches throughout the State a greater interest in the work of the denomination.

The Portland Congregational Club held its annual meeting recently by invitation in the Sunnyside Church, Rev. John J. Staub, D.D., pastor, and every church in the city was represented, the total number present being about one hundred and twenty-five. The dinner was provided by the ladies of the entertaining church. Officers for the ensuing year were elected as follows: Mr. Bela S. Huntington of the First Church, President, and Mr. W. B. Bethune, of the Atkinson Memorial Church, Secretary. Addresses were made by Mr. S. C. Pier, retiring President, Dr. Luther R. Dyott, Mr. Huntington, President-elect, William H. Lewis, of the Congregational Club of Seattle, and Rev. Mr. Sullins, the new Home Missionary Superintendent.

Rev. E. T. Sherman, of the Corvallis Church, has been most indefatigable in his efforts to build up a strong church in that city, as it is the seat of the Oregon Agricultural College, one of the most imortant educational institutions in the Pacific Northwest, the number of students being over three thousand. While the church has been handicapped greatly for want of an up-to-date house of worship, yet the membership have given their pastor most hearty support, and now an attempt will be made to secure aid from the other Congregational churches of the State. Superintendent Sullins has surveyed the field and endorses the plan that Mr. Sherman is endeavoring to carry out.

Portland, March 19, 1916.

The Home.

FOR SALE.

A lot of prejudices which
Have ceased to be of use to me;
A stock of envy of the rich,
Some slightly shopworn jealousy;
A large supply of gloom that I
Shall have no use for from today.
I offer bargains; who will buy?
Come, bid, and take the stuff away.

A lot of wishes I've outgrown,
A stock of superstitious beliefs;
Some pride I once was glad to own,
A bulky line of misfit griefs;
A large assortment of ill-will,
Harsh words that have their stingers still—
Come on, come on—I'm closing out.

I need more room for kindliness,
For hopeful courage and good cheer,
For sale, the hatred I possess,
The dark suspicions and the fear.
A large supply of frailties I
Shall have no use for from today,
I offer bargains—who will buy?
Come, bid, and take the stuff away.

—Chicago Record-Herald.

HOW TO TEACH CHILDREN TO BE KIND.

There are certain necessary principles which must be established in children at the earliest possible moment in their lives. Perhaps the greatest of these principles is that one which has to do with kindness and consideration,—to persons, to animals, and even toward inanimate things, such as trees and flowers, books and toys, one might even say household and schoolroom furniture. Gentle thoughts, feelings and actions,—these constitute kindness; and are so necessary to the child that there must be no delay in helping him to make them his rule and habit.

Children are seldom unkind knowingly. The teaching of kindness to them, therefore, consists chiefly in making plain to them what kindness is, and also what unkindness is; in showing them that happiness is dependent upon the one and that misery results from the other. Children are quick to understand an abstract idea if presented to them in concrete form. How shall parents go about teaching their children the meaning and the importance of the great and fundamental idea of kindness as a principle of daily living?

Of the many good ways, one of the best is by the use of stories and the personages of stories. There are no better tales for these purpose than fables and folk-lore; for the reason that these old stories are simple and direct; and, moreover, deal not only with persons and animals, but with inanimate things. Relics of the childhood of the race, they are peculiarly within the sympathetic understanding of children.

It has been truly said that the strange cruelty toward animals sometimes shown in children is due to the fact that children do not realize that animals can feel pain, that they are in many ways like themselves. This being so, kindness to animals can best be taught children by showing them the likenesses between animals and human beings. With older children nature study makes practically impossible any cruelty to animals. But the habit of kindness to animals should be established long before children are old enough for the study of nature. This can be done best, perhaps, by the use, not of literal stories of nature, but of tales in which animals speak like human beings—provided always that the stories are such as have the indorsement of time, that is to say, the classics. The story of "The Ugly Duckling" teaches a child not only the unwisdom of judging by appearances; it shows him also the meanness of cruelty to things weaker than or different from himself. "Who Killed the Otter's Babies," is another story that teaches this lesson. "The Boys and the Frogs" is another. No child needs to have these stories explained; the speak for themselves, telling him what he cannot live rightly in the world without knowing, that he must protect and be kind to his little brothers of the woods and fields, or of the hearth.

One of the characteristic features of the Montessori Method is the importance placed upon gentleness and care in handling and using inanimate things. The children in the Montessori Houses of Childhood, while left very free in many ways, are required to use carefully and to put neatly in their places after using the various articles with which they work and play.

Parents who have not the opportunity to send their children to Montessori schools can well teach them this important principle of gentleness in dealing with inanimate

things, simply by using the occasions for inculcating this principle which arise far too frequently in the home. Not to destroy their toys, not to tear their books, not to pull the leaves from trees or the petals from flowers—these things every mother finds herself needing to teach her little children. Here again, not literalnesss but imagery is what is needed; stories in which inanimate things speak and behave as though they were alive will help the children to treat them gently, or in other words, kindly.

The old fables and folk-tales seldom fail to "point the moral." Whatever their theme, almost invariably they end by making plain that virtue is rewarded and vice is punished. The folk-tales and fables, which embody the principle of the indispensablenesss of kindnesss as one of the foundation stones of a good character, do not fail to show that kindness is rewarded and unkindness is punished. In these latter days we have come to believe that virtue is its own reward. This was not a tenet of the race in its childhood, and it is not an ideal likely to find very easy lodgment in the mind of a child. Even children who do not look for rewards for their own kindnesses, are glad to read stories in which such rewards come to the kind. One such story, likely to appeal to all boys, is "The Grateful Foxes." Though what might be called the moral of this story is that the kind receive kindness, a child will sometimes get not only that, but still more from it—as in the case of a little boy of my acquaintance: "The fox remebered how good the man who rescued his cub had been to him," he said, thoughtfully; "and so he tried to be just as good to him. And that's the way of it, isn't it?" he concluded.

Many times, happily, it is the way of it. Surely, it will more and more often be so, as children more and more come to see and to believe that it ought to be so.

"The Lion and the Mouse" is perhaps the most familiar story teaching the reward of the kind. Even very little children like this story and learn from it. Then, too, there is the Christmas story, so dear to all children, "Why the Evergreen Trees Never Lose Their Leaves." This story is often told simply as a legend of the Christmas Tree. It might more often be told as an exemplification of the blessing that falls upon those who are kind. So clear is the lesson of the story, however, that even when it is not pointed out to children, they see it. In the garden of a little friend of mine there is an apple-tree, in which robins nest from year to year. One year a robin with a broken wing came to the tree. Great was the excitement of my little friend. "Won't it be lovely at Christmas time," she said, excitedly, "to have a tree with flowers on it as well as leaves!" Inquiry revealed that she expected the apple-tree to keep both its leaves and its blossoms, because it, like the evergreen of the story, had been kind to a bird with a broken wing. "If all trees had a chance to be kind to poor little birds with hurt wings," she said, "they'd all be green all winter! And wouldn't it be nice!"

The punishment of the unkind—children are helped by finding this also in the stories they read or hear. The tale of the "Tongue-cut Sparrow" points a moral that every child will be quick to see. So also does the story of "The Brahmin, the Tiger, and the Six Judges." Even more dramatically, in "Tit for Tat," is the lesson taught. In these stories, as in perhaps no others in the world, do we see the peculiar meanness of unkindness and the justice of the natural, inevitable punishment that usually follows swift upon it.

From babyhood to manhood or womanhood, from then to the end of life, the principle of kindness should govern all our relationships with people, and the quality of gentleness should enter into all our actions, even those that have to do with the most every-day of inanimate objects. One of the greatest tasks of parents is to implant and to nourish this principle in their children. All these ways are to be freely used. Since, however, one of the most easy as well as the most natural ways is through the use of the old fables and folk-tales—stories that will be told the children in any event—this method should be fully employed. It will most surely be effectual, and, also, it will be enjoyed by the children at the time, and remembered by them afterward with affection and happiness.—Elizabeth McCracken in Our Dumb Animals.

For The Children.

FOR THE MASTER'S USE: A PARABLE.

The writing desk lay open. Its owner had been called away in the act of beginning an important letter. On it were a sheet of note paper and an envelope, beside it stood the ink bottle, and close by lay the pen, the blotting paper, and the penwiper.

The silence of the room was broken by the notepaper speaking to his companions.

"You needn't look so consequential," it said scornfully. "It is on me that the letter will be written."

"Yes," said the pen, "but you forget it is I who will write it."

"And you forget," said the ink, "that you couldn't write without me."

"You needn't boast," said the ink bottle, "for where would you be but for me?"

"It is ridiculous of you all to be so conceited," interposed the blotting paper. Only for me what a mess you'd be in!"

"And may I ask," said the envelope, "What use would any of you be if I did not take the letter where it is to go?"

"But it is I who write the directions on you," snapped the pen.

"Dear sirs, please stop quarreling," gently said the little penwiper, who had not spoken yet.

"What have you to say?" asked the pen, contemptuously. "You are nothing but a doormat." And he laughed at his own wit.

"Even if I am a doormat," said the penwiper humbly, "only for me you would be so rough with dried ink that you couldn't be used. And that is all any of us are good for—just to be used. We might stay here for the rest of our lives, and not all of us put together could write that letter. Only the hand of our master can do that."

"I believe he's right," said the envelope, and the note paper together.

"Yes," said the ink, "it is foolish of us to forget that we can do nothing unless we are used."

"True enough," murmured the ink bottle. "What use would I be if ink were not in me?"

"Yes, to be sure," said the blotting paper; "we ought to have thought of that."

"Indeed, yes; and I'm sure I beg your pardon, Mr. Penwiper, for calling you a doormat," said the pen in an humble voice.

"Please don't mention it," said the penwiper; "but I do think we would be happier if we would just do the best we can without being jealous."

As he spoke, the owner re-entered the room, and silence fell. The pen was taken up, dipped in the ink, and passed to and fro on the note paper; the blotting paper was pressed to it, the letter placed in the envelope, the address written, and the pen wiped on the penwiper.

"Each has done his part," murmured the ink.

"Yes," said the pen; "and without our master we could have done nothing at all."—The British Messenger.

SUBDUING THE MECHANICAL TOYS.

"It is dreadful the carrying on nowadays in this playroom," said Teddy Bear, dodging a tin auto as its chauffeur ran madly about the room.

The wooden soldiers stood up and looked very fierce with their guns over their shoulders, but the chauffeur ran about the same and even tipped over some of the soldiers, leaving them on their backs.

The tin mouse ran close to Tilly, the doll, and she screamed, and the driver of the hose cart drove his prancing horses over the lawn to Tilly's little house.

The little man dressed in red who stood on a box played the drum he carried and a bear on wheels danced and showed his teeth as he turned his head.,

"Something must be done or we will never live comfortably again," said Tilly to the jumping jack, who stood still and watched the mechanical toys without once jumping.

"You are right, Tilly, something must be done," he said. "Why, a man that jumps with a string being pulled hasn't a chance nowadays; I never even get a pull a week."

"What can we do?" asked Tilly.

"Let us ask the captain of the wooden soldiers; he looks very wise," said Teddy Bear. "If something isn't done to stop that little dancing bear I never can stand living here; the very idea of bringing another bear in here when I am much bigger and can move my arms and legs and hed too!"

"I know it, Teddy," said Tilly; "but all of us have to see our rivals triumph over us sooner or later."

"Your rival didn't last long this year, Tilly," said Jumping Jack.

"No, her head was not strong, poor thing," said Tilly.

The little wooden captain came up to them and Tilly told him what had been said about the mechanical toys.

"Ah, yes, let me see," said the little captain, looking very wise and serious. "I will have to think out a plan; you know a captain has to give much thought to a plan of action before he gives orders."

"Yes, I suppose so," said Tilly; "only do think quickly, captain, or we will not need your plan; that dreadfully reckless chauffeur will finish us all if you do not hurry."

"Give me until tomorrow night," said the little captain, saluting Tilly, "and I am sure I can think out a plan which my men can carry out that will free us from these mechanical toys."

The next night, just as the clock struck 12, the little wooden captain and his men stood by Tilly's door.

'Rub-a-dud-dud," sounded the drummer on his little drum.

Out came Tilly. "Have you thought of a plan, captain?"

"Yes," replied the captain, "and if you will call all of the toys that are not mechanical I will tell it to you."

It took some time for them to get to Tilly's house, for the mechanical toys were scurrying about as fast as they could run, laughing at the other toys that tried to get out of the way.

When all were gathered in Tilly's yard the little wooden captain spoke.

"This is my plan," he said with a very serious air. "We will call all the mechanical toys over here and tell them we want to see which one can go the fastest. We will ask the tin chauffeur and the hose cart driver to run a race; we will tell the tin mouse he cannot beat them running across the room. They will run over him or the horses will step on him."

"But what about the auto and the hose cart? They will only dash about worse than ever if they run a race," said Tilly.

"Wait, wait," said the captain. "There is more to my plan, Miss Tilly."

"Now the man with the drum we will ask to drum as long as the race lasts and the black bear we will ask to dance and tell him he cannot turn his head and dance as long as the drum man plays."

"But I don't see how that will help us at all, captain," said Tilly.

"Wait, wait," said the captain; "you shall see how my wonderful plan will work. My men will now call the mechanical toys."

Up dashed the auto and the hose-cart, almost upsetting Tilly's house, and the captain told them they all admired them so very much they wanted to see how much they could do and how fast they could go.

It didn't take much urging to start them. Back and forth went the auto and the hose-cart and the mouse until poor mousie got in the way of the auto and he stopped running.

The auto driver and the cart driver ran until their springs snapped and they stood still staring at each other in a most bevildered manner.

Tilly and the other toys applauded the drum man and the bear so that every time he stopped they would begin again, so pleased were they to be admired, but by and by a buzzing sound was heard, and the black bear stood still with his head over his shoulder.

Slower and slower went the drum man's arms and all at once they stopped and he was still.

"You see my plan has worked out just as I intended it should," said the captain.

"Oh! captain, we can never thank you," said Tilly; "you certainly are a wise man."

"Don't mention thanking me, Miss Tilly," said the little captain; "it is the duty of a soldier to protect every one who calls upon him and this playroom is always welcome to call upon me or my men."—Baltimore News.

There is many a sacrifice true and tender,
  And deep and mighty—a life for a life;
There's many a lovely and sweet surrender
  To calm the billows of passion's strife.

There are nameless lives as full of loving,
  There are nameless hearts as warm and true;
There are nameless souls their great strength proving
  Where fame's loud trumpet never blew.

It is better to aim high and miss than never to pull the trigger.

THE NATION'S SHAME.
James Henry McLaren.

There's a stain on our flag which defames it,
A stain the world over can see,
And so long as our nation evades it
She is not "the land of the free."

Little children of six years and seven
Their greedy taskmasters enslave,
Yet—Ruler of Nations and Heaven!—
We sing of the "Home of the Brave."

They toil from the dim light of morning
Through the long hours and into the night.
Such cowardice pagans are scorning,
On our nation and flag, what a blight!

Pale, woebegone skeletons, ghost-like
Those haggard wee slaves have become,
Their tiny hands mangled and bleeding,
Their tender lives listless and dumb.

Little girls and boys smoking and chewing,
Applying "dipped snuff" to their gums;
This method, so wretched, pursuing
To endure the distractions of looms.

O! hear the enslaved children pleading,
By cruel taskmasters opprest;
And behold! the great nation unheeding
Their pitiful, grievous behest!

O statesmen! defend those dear children,
Now robbed of their childhood's sweet charm—
In the name of the Infinite Master
Who once took those lambs in his arms.

Whoever still claims or proclaims it,
This country may not boast or brag
—Till the stain is removed which defames it—
Of a free land or "stainless flag."

Rise! rise! Let the shackles be broken
The children now bind and enslave.
Till then, be it not sung or spoken
Of a land of the free and the brave!
Oakland, March 6th, 1916.

THE KETTLE'S LAMENT.

"I don't feel well," the kettle sighed,
The pot responded, "Eh?
Then doubtless that's the reason, ma'am,
You do not sing to-day.
But what's amiss?" The kettle sobbed.
"Why, sir, you're surely blind,
Or you'd have noticed that the cook
Is shockingly unkind.
I watched her make a cake just now—
If I'd a pair of legs
I'd run away! Oh dear! Oh dear!
How she did beat the eggs.
Nor was that all, remember, please,
'Tis truth I tell to you—
For with my own two eyes I saw
Her stone the raisins, too!
And afterwards—a dreadful sight!
I felt inclined to scream!
The cruel creature took a fork
And soundly whipped the cream!
How can you wonder that my nerves
Have rather given way?
Although I'm at the boiling point,
I cannot sing to-day."

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